

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 8.

## DEFEAT.

I know thee not! Alas for those  
To whom thou canst thy form disclose.  
Oft I discern fiend-shapes afar  
In dim outlines, but lo, a star  
Shines also from black space; a friend,  
Disguised as foe, fierce storm-clouds send.  
My will hath taught me how to gain  
Profit from loss, pleasure from pain.  
Will is supreme! Grim spectres rise  
No more when I have missed a prize.  
I fear no foes but those within,  
My soul dreads no defeat but sin.

And what sin is I can decide  
For self alone, *I am my guide.*  
Success in myself at any cost,  
Attain I that and naught is lost,

ELLA A. GILES.

MADISON, Wisconsin.

HE seeks the higher benedictions in vain who  
hungers for the approval of a crowd.

THE state conferences of Indiana, Wisconsin and  
Michigan are yet to come. See announcements else-  
where.

M. D. CONWAY, in his address recently delivered at  
Boston during a reception given him, says "the task  
of religion is now to convert Christianity, to bring the  
church under conviction of its sins against the char-  
ity, the humanity, the justice, which its members  
claim for their Christ".

THE *University* says: "It is now conceded on all  
sides alike that President Cleveland, during the seven  
months he has been in office, has made a more sin-  
cere and decided stand for the reform of the civil  
service than any other president has ever made since  
the evil days of Andrew Jackson.

THE infidel is one who doubts the resources of God  
and suspects that humanity is bankrupt. He is athe-  
ist who thinks that the bad is a greater force than  
the good in the world, and who finds nothing outside  
of his own conscience and that of the few fellow-be-  
ings who agree with him "making for righteous-  
ness". The skeptic distrusts to-morrow.

THE careful study of the Old Testament prophets,  
now pursued by our Sunday-schools in Chicago, is  
becoming very interesting. The attendance at the  
union teachers' meeting on Monday noon at UNITY'S

home is increasing and the interest deepening. Such  
studies may help raise up a new line of prophetic  
souls. We need to-day more of the restless, forward-  
looking, brave believers that morality is not only the  
better part of religion, but that it is the ever-ripening  
friend of religion.

THOSE who were disappointed last spring in not  
hearing from John Fiske some thoughts concerning  
the "Idea of God", at our western conference in  
St. Louis, on account of his temporary illness, will  
be able to find such now in the November *Atlantic*,  
and many ought to be helped thereby. The man  
who can convince any one "that there can be no  
antagonisms between our duties as inquirers and our  
duties as worshipers" is a great benefactor. All  
theism is atheism until it can affirm, with Fiske,  
that "no part of the universe is Godless".

WITH our Channing Supplement of the 10th inst.  
made into the "Short Tract" series as No. 8, and Mr.  
Walkley's "Theodore Parker" number of the admi-  
rable *Church-Door Pulpit* put into permanent shape as  
"Unity Mission" No. 19, we have a beginning of the  
series of what might be called "The Four Gospels of  
Modern Unitarianism". Channing will be our Mat-  
thew; Parker, Mark; Martineau, Luke; and Emerson  
our St. John. All these are in active preparation,  
and before March next will be issued by the UNITY  
committee.

WHAT is the fatal blight that denudes the useful  
of its halo, secularizes the known, strips all sanc-  
tity from the saints we are acquainted with, and  
causes us to handle with irreverent fingers whatever  
is bountifully provided. Does familiarity necessarily  
breed contempt? Must the hero ever vanish in the  
presence of his valet? Is it not because our lives are  
given more to fact than reflection? We are learning  
so many *things*, that we have not time to cultivate  
the *feeling* that belongs to every *thing*. Let the  
growth of soul keep pace with the growth of intel-  
lect, and this will make helpful what otherwise is  
often hurtful.

No more important or practical subject has been  
brought before our conference for a long time than  
that presented by Mrs. Leonard at Geneva concern-  
ing the duty of giving and the right of all the mem-  
bers of the household to some fixed revenue of their  
own, over which they have exclusive control, out of  
which they make their sacrifices, and with which they  
foster their enthusiasms. The essayist spoke in  
behalf of the children. But how much more should  
this claim be urged in behalf of the wife and mother,  
who is full partner in the home concern, contributes



thereto, full half time, energy, care and consideration, while still there is often but one purse, and that the husband's. How many respectable husbands subject their wives to this unjust soul-cramping dependence!

FATHER CLEARY, of Kenosha, seems to have been the most effective speaker on the platform of the recent Centennial Temperance Convention held at Philadelphia. Thus the good Catholic bridges the theological chasms, which are generally wider than the geographical distance he traveled. He said: "I have come 900 miles to address this audience and to stand upon this platform to shake hands in a common cause with men who are not of my religious belief and religious conviction. Surely this has become for us all common ground. The sin of drunkenness is a heinous vice in the Catholic; it is no less heinous in the Protestant. We have one common conviction, that the liquor traffic is a monstrous evil, and that before us to-day there rises up no question of more serious import than this same liquor traffic."

If any one thinks that ecclesiastical conceit and bigotry are things unknown in our time, let him read and inwardly digest the following sentences from a letter addressed by an English clergyman of the established church to a physician of his parish, who had been so wicked as to help certain dissenters raise funds for the establishment of a Sunday-school: "I could not, under any circumstances, enter into an argument with you on religious matters, as it is my province, as a priest in the Church of God, not to argue with, but to instruct laics. It seems to me a great pity that, thanks to the indifference of the state, the Church is unable at present to close dissenting conventicles, and thus check the spread of the 'sin of disobedience', and the growth of impurity, lawlessness, and other evils (not to speak of infidelity) which seem to be the natural outcome of dissent."

ONE of the most unique attempts recently made to introduce systematic ethical teaching into our public schools is to be found in a little booklet just published from this office, prepared by Miss M. E. Burt of the Jones School, in this city, entitled "Seed Thoughts for the Growing Life". It consists mainly of ethical extracts from Robert Browning, with a department of miscellaneous quotations. It has sprung out of a felt want in her own school in order to continue an exercise which she has conducted for several years, consisting of putting upon the board, memorizing of by the whole school and the discussion of, noble texts, bearing upon ethics, particularly upon child, home and school morality. Our readers will hear of this pretty little book again. Meanwhile let everybody send twenty cents to the Colegrove Book Company and receive a copy, and find that it is as suggestive to mothers, fathers, preachers and Sunday-school teachers as it is to public school teachers.

## WOMEN TO THE FRONT.

Some years ago we ventured to deplore in these columns the inability of Unitarian women to express themselves adequately in public. It is interesting to note how rapidly they are learning to correct defective utterance before an audience and gaining sufficient confidence in themselves to try. Both at the St. Joseph and Geneva conferences, which we have recently attended, woman appeared in the programme, three papers strong, and although there were still grounds of complaint—"I couldn't hear her"—in some quarters, they offered papers by no means inferior to the men, and the discussions that they provoked proved their salient, incisive thought. The general awakening of women to the thought and the executive side of our church life is a hopeful sign. There will be less church dish-washing and oyster-cooking on the part of the women, more study, more missionary zeal, more head-work. No one cause has contributed so much towards the awakening this life among Unitarian women as the organizing of the Women's Western Unitarian Conference—the wisdom of which was sharply criticised in some quarters—and the various woman's organizations that have sprung therefrom. But all this is but a slight eddy in a great current which Doctor Wheeler, President of the Alleghany college at Meadville, Pa., has recently been setting forth in some articles in *The Christian Advocate*, of New York. Co-education has been the principle of this college for several years, and Doctor Wheeler has rare opportunities for studying the problem he discusses. He says: "If knowledge is power, what is to be the future relation of men and women as to governing force? Men no longer govern by physical superiority, and here are certainly strong indications that knowledge-power is passing over into the hands of the women. As a hint at some of the tendencies within the Christian church, we notice the workings of the Chatuauqua Educational Institute. Dr. Vincent, though very conservative in all questions relative to women, is obliged to admit that they do a larger portion of the work. It is a significant fact, then, that in a modern institution, free from historical precedents and usages, the women, as if by a necessity of the times, and the force of their own power, come to the front as knowledge-forces."

"In connection with the modern increase of wealth in the middle classes, we would ask which of the two sexes make the most brain-gain from this social condition? It is a fact that twice as many girls as boys graduate from high schools, in some localities four times as many, as a simple result of social conditions and forces. For while wealth gives girls leisure and means for study, it removes from the boys the necessity of education to some means of support, offers them lives of pleasure, and opens a long line of temptations. Granted there be no need to work, and the average result will be that three girls in ten will educate themselves, and not more than one boy in twenty will do the same. This is not necessarily a commendation of the girls. Education is one of the few things wealth offers a girl,—it offers a boy many other things which are not good for him, but please him better. Public



opinion condones for him the bar-room, the billiard-room, and other diversions which the girl must go to ruin if she indulges in. There is a laxness in public sentiment against vice in public men, against moral disorders which undermine our masculine youth, and an indifference to sound and thorough culture for them. But society still holds girls in firm hands. The wickedest man wants his daughter at home at night, while the good man allows his boy to run the streets in the darkness.

"Not only do we notice an increase in public-school education among girls, but we have the college-bred woman among us—a novelty of this generation, but sure to be a permanent institution. Twenty-five years ago it was not believed by many—among whom was the writer—that the woman-element in colleges would ever be large. Some men believed her lacking in brain and strength, others in motive force, to go through the difficulties of a college course. So few paid pursuits were open to women as compared with men, in which a college education would make a difference as to facility in making money, or gaining honors, that objectors did not believe there would be sufficient incentive. The result has proven otherwise. Certainly there is a deficiency of the coarser motive power for girls. But the finer motive-powers seem to do rather better work in the outcome of results; and responsiveness to these higher motives is certainly a proof of intellectual superiority. To put it plainly, the boy is often so coarse a creature that you must show him money and like prizes; the girl is relatively so much finer that she will seek knowledge for its own sake, or education for its higher uses.

"If knowledge is power, the educated bright woman will excel the uneducated bright man, and a tendency to the more thorough education of the bright woman is certainly a fact of our day. Every statistic which shows increase of educated women, and decrease of educated men, indicates a transfer of the highest forms of power—the powers to which all others must make obeisance—from men to women. Literature and religion will always overmatch, in civilization, the ruder mechanical forces of the world, and the educated, refined, christianized woman takes up into her life all the permanent and invincible forces of humanity."

Farther along Doctor Wheeler wishes to be understood as not predicting the ascendancy of woman without qualification, because, through the abolition of the saloon and the revival of masculine ambition for culture it is possible to arrest these tendencies. Then woman's advance will bring her abreast of man and all true women will much prefer "equality to supremacy".

#### THE HYMN DIVINE.

O voice of earth, forever in His ears,—  
Unceasing cry, thro' heaven's eternal years—  
What is thy plaint among the singing spheres?

O voice of earth would He not silence thee,  
But for the worlds on worlds in symphony,—  
Thy moan the undertone of ecstasy?

JENNY MARSH PARKER.

ROCHESTER, N. Y.

## Contributed Articles.

### THE PROS AND CONS OF CHURCH-GOING.

Having previously stated that my vacation experience in church-going, two and three times a Sunday, at orthodox churches, the present season, was delightful, I anticipate replies in the minds of some, that it was because I am getting orthodox, or more charitable, or have been hearing so much better sermons than I have heard the rest of the year! I take the hint, especially the latter, as it is really true in the majority of cases that the summer preaching in several of the churches in this city has been of a high order. And if people could only hear such able and eloquent preaching right along, I think more would go to church. Why couldn't there be some such plan as this, an association, or college of churches, such as the Dutch reformed churches sometimes have, and have, say, two able preachers for four churches, and one pastor who shall conduct evening prayer-meetings, funerals, make calls on the sick and the poor and the stranger? Then at the same combined cost, get able preachers, as one pastor less will be needed for every four churches. By and by, it would be seen that almost any two churches of similar belief might unite as one, sell one of the church edifices for some other uses, establish some orphan or sanitary or old age home, or erect a hospital with the proceeds, and so do a great deal more good. The fact is that the multiplication of churches in small places is a great burden and shame and stumbling block to religion, and the time is approaching where small country villages, as a century ago, will have but one church.

But to the subject in hand. First omitting reasons why people *do* go to church, what are some of the reasons *given* and *had* for *not* going to church? (1.) As a matter of fact many people *are not able* to clothe themselves and families sufficiently well to meet the proprieties or the expectations of the place of worship. Yet many who give that as excuse find plenty of money for superfluities and even luxuries. Some might be able to go well clad if they knew how to economize, and spend for the best things, church-going being among the best. Much depends on the will and the desire. If there could grow up a fashion of plain dressing at church, by those able to dress richly, it would help the matter very much; or if they were to keep on dressing as they do, and were to show a kindly feeling toward the poorer and more plainly clad people, and not put on airs, *that* would encourage many more to go to church with such garments as they could afford. So, between economy, a wise expenditure of small earnings, and a more charitable way of meeting the poorer by the richer, not half who now stay away from church on that account would need to. It is not always the fact that the poor who do not go to church would not like to; and yet staying away they care less and less to go, and are apt to grow jealous and antagonistic to the church.

(2.) People do not go to church from *lack of interest* in the service. I shall not allow a very large margin



for the excuse of tiredness. Ninety-nine hundredths would not be too tired to do ten times as much work, if it were Monday, or to go to a theater, if such were allowable, or to exercise three times as much as church-going would impose to go to any place where they were to be thoroughly interested, or entertained in a delightful way. It is *not* for rest that such people stay away from church. It is from lack of interest. It seems to be a great burden to go and sit and listen for an hour and a half to solemn prayers, long and dry sermons, and perhaps poor singing. And there are many reasons, good and poor, why they fail to get an interest in the services: (a.) They are often *too long*. A sermon should not exceed twenty-five minutes, or the prayer five. Then the entire service could be brought within the limits of from fifty-five to sixty minutes. And where there are two services a day, and a Sunday-school, which is generally the case, there are three solid hours of work and worship, which, however, with anything like easy seats and a decent preacher ought not to be called a heavy day's work. Going to church is *NOT* hard work for well people, and invalids would often find it rest.

(b.) The *religious tone* and spiritual measure of the services are above that of the audience, too much outside of the daily experience of ordinary life. People are not as religious as the services would imply. A large share of prayer and sermon goes over the heads of the audience. And sometimes the language is mere cant, the phraseology is *his* high-sounding, technical, abstract, without a meaning to catch hold and stick. Sometimes the manner of delivery would repel,—solemn, sing-song, or lacking in real sincerity. If men are not spiritually minded, religious in spirit, it is well to have something on such occasions to lift them higher, but the preacher's word *mut catch on* or it cannot lift up, as the sinners say. Sermons are too doctrinal, too metaphysical, too much up in the air. They lack the smell of the earth. It is either celestial rosewater, or unreasonable doctrine and senseless twaddle, or solemn guesses, or stale platitude. Altogether spiritual in *intent*, but too dry and juiceless in reality. Plain people, sensible people,—and plain people are apt to be sensible,—want no soaring, no high make-believe states of mind in the preacher, especially in one who is jolly enough and companionable enough three minutes after the benediction. People do not stay away from church because there is too much religion or spirituality in the service, but because it is dealt out not exactly in fitting measure, and is often official, stately, formal, without soul, and sometimes without sense or meaning.

(c.) People fail to be interested in religious worship because they *have lost faith in the teachings of the pulpit*. The sermons lie and the hymns lie and the prayers lie. There is not thought and truth and reality enough in the whole thing. The church is behind the college by half a century; the preacher is not looked upon with half the respect usually accorded to a professor in astronomy, or geology, or any of the sciences. He is not authority in the things he most does. A scientific lecturer of first-class talent and qualifications, even if he were to speak on *religious* subjects, and surely on scientific subjects, would be listened to with greater respect than the most learned

theologian on his chosen field of thought. The feeling is that he must keep within certain bounds, and rehearse a prescribed set of ideas, while the man of science has no prescribed creed to stick to, save that of getting at all the truth he can and speaking it freely. But every church must be as open to free inquiry as a school of science, or be suspected of insincerity. How silly it would sound for a student of scientific truth to say, I am a Ptolemyian, a Copernican, a LaPlacian. I believe with LaVoisier, with Hugh Miller, with Lyell! And yet there are ministers and women who are all the time pinning their faith on Channing, or James Freeman Clarke, or Dr. Peabody, or Savage. The pews do not want to hear preaching that has its face eternally and doggedly on the past, and chews over and over the old chaff with the wheat long ago all gone out of it. I am, indeed, speaking of the orthodox pulpit in the main, but are all Unitarian pulpits free from this charge? Do no Unitarians stay away from church through hearing the gospel dispensed with in a similar way? There is a tacit belief with most preachers there, in the miraculous in the Bible and in religion, and in the supernatural origin and nature and work of Christ. How many there are who are tired of hearing of of Jesus as Savior, and the authority of the Bible, and the immaculate conception of Jesus, and his resurrection, and the especially divine origin of Christianity, and the falsehood that "God" ever "said" this, that or the other thing, or that ours is the only true religion, true Bible, or true Savior. And then, those hymns, "Jesus shall reign where'er the Sun", or "My faith looks up to thee, thou Lamb of Calvary", how many good Unitarians are shocked at such assumptions and solemn nonsense. The Boston Herald is a far better teacher of liberal truth, and goes deeper, and is more sensible in its discussions of religious topics than the average minister, put them all together, of every denomination; and it better senses the average real thought of the day. And, because it dares to be true, and has not a settled creed back of it, and no deacons or heresy-hunters looking over its shoulders, and is not thinking of bread and butter—is independent and so sincere, its liberal editorials are a sort of sweet morsel even liberal orthodox people read and enjoy on the sly, just as they like to read scientific works. People *have* some good reasons for not going to church. In the second place, what are some of the reasons why people *should* go to church? There are two general reasons, the good it would be to *one's self*, and the benefit churches are to the *public*. Of the first of these, one reason for going to church is that it is a good *habit*; it gives to the day a breaking up that makes it less monotonous, and introduces one into good society, even though our tongues are silent. We get among the best people; for churchgoers average by forty per cent. better than non-churchgoers. Of course there are saints, the salt of society, who never enter a church, but they will only about offset the hypocrites who are most constant in their pews and apparently most devout. Take these two classes out, and the churchgoer has forty per cent. the advantage, in the make-up of the calendar of the saints and the character of the masses. And they are better because they go to



church, as well as go to church because better. It is a good habit. We need the help we get, or may get, the *spiritual* and the *intellectual* help. There is a mental tonic in going to church, I care not how poor and mean the services are. It is better than lolling about the house, posting books, reading average books, going off to visit friends, feasting, and taking pride in being above the need of help of this kind. A person ought to go to church sometimes to find out how *ignorant* and *egotistical* and *unreasonable* he is. Not to go begets shiftlessness, laziness. How much one can do to improve the services by taking an interest in them, and making suggestions! A man should go to church for the *religious* benefits to be derived, in spite, it may be, of great defects in the service. The second of this third set of reasons for going to church is that *we are something to the public*. If the church is a good institution, it should be maintained both by our money and by our personal coöperation and presence at its services. The church would be shorn of its most effective agency in doing good to the community to shut up its doors. Charities and reforms might exist apart from it, and yet without the public services I doubt whether philanthropy would long survive, or be as efficient as it is. It is largely churchgoers who support all other organized methods of doing good to mankind. Garrison and his followers I know are exceptions. There appeals can be made and collections taken—don't rebel at that, Unitarian brother. I am not putting the duty on any divine authority, or heaven-sent command; but merely on *human*, and *expedient*, and *reasonable* grounds. Go and live a fortnight, spend one Sunday in any out district or village where there is no church, no public assemblage for worship, no Sunday-school—I have done so,—and I know how it seems: everything is shiftless, the Sunday finds men out at the street corners, or in yards discussing or preparing for horse racing, going off on drunks; and the women and children are out of doors in shameful attire, and the houses and fences and yards, and roadsides and farms and gardens all have a shiftless look, a God-forsaken appearance. And if no one went to church in the city, what might not we expect there? You owe it to *yourself*, and to the *public*, to be a regular churchgoer. You owe it to your *family* and to your *neighbor's* family, to go to church, and try in every way to improve it, *yourself*, and the *public*. Try it faithfully.

A. JUDSON RICH.

FALL RIVER, MASS.

## "SCOTCH UP" versus "IRISH UP."

The Irish being deprived by the church of the privilege of intellectual fights have taken to physical ones. Being equally combative with other people, they found this the only means left of satisfying their instinct. The Scotch argue, the Irish pound. Theology, the principal subject of intellectual conflicts, being withdrawn from the Irish arena, it left the Irish the most peaceable people in the world as to intellectual quarrels. But they have more than made up for it in bodily quarrels. Whisky has supplied them with the motive which religion removed, and they are the greatest fighters on earth. They

fight with their fists instead of their tongues, and with their passions instead of their thoughts. While, accordingly, their neighbors, the Scotch, are the greatest disputants in the world, the Irish are the greatest boxers. Instead of a nation of controversialists, the Irish are a nation of prize-fighters. These kinds of conflicts save their faith, however they may injure their noses. They bring only blood instead of doubt, and the church has allowed the pounding to go on as the most harmless form of conflict. By fighting they may kill each other, but they will not damn each other.

AUSTIN BIERBOWER.

CHICAGO.

## Correspondence.

### PROHIBITION.

To the Editor of UNITY:

I rejoice to see the frank, able and courageous fashion in which UNITY attacks the crying evil of intemperance; but I get a little out of patience (intellectually, of course) at the quiet and tranquil assumption which *pervades* the utterances of the paper upon this subject, that prohibition offers the only righteous method by means of which the evil may be removed. It also seems to be taken for granted, without argument, that if a community *licenses* the sale of liquors it therefore becomes morally responsible for a crime. I simply write this to remind UNITY of the fact that a man may be righteously, morally and religiously opposed to prohibition, and may conscientiously believe it to be almost the sole survival of that type of legislation which two hundred years ago was almost universal. I have no desire to discuss this matter in detail now, but I want to give you some extracts from a letter I have received from one of the leading citizens of Portland, Maine. He is one of the most honored and respected representatives of our denomination. I quote:

"I came into Maine prepossessed in favor of the law (prohibition) but I found in Portland more drunkenness than I had ever seen anywhere before. A well-known clergyman went recently about the city with the officers on their raid, and then reported in the papers that there was no liquor of consequence to be found—that the so-called open bars contained only show bottles of colored water, etc. On such testimony Neal Dow and his admirers proclaim the success of prohibition. 'In vain does the fowler spread the net in the sight of any bird.' If that clergyman had disguised himself as a stranger and gone with any well-known opponent of the prohibitory law he might have found fifty places, and more, where he could have bought and drank all he wanted. I hear continually that Bangor and Rockland are *worse*, and a dozen other places as bad as Portland.

"Rev. Grindall Reynolds, secretary of the A. U. A., who has lived in Concord, Mass., many years, says that the only time in which liquor has been sold in that town was during the time when they had a prohibitory law.

"The only effectual remedy against sin is the gospel of Jesus, it and the moral agencies which it sets



in operation. Criminal legislation does very little for the morals of a community. \* \* \* \* The liquor dealers are more afraid of the effect of a series of earnest temperance religious meetings than of all the laws that can be enacted. \* \* \* \* There seems to me among the educated young men of the city a feeling of contempt for the law, on account of its inequality and injustice. A very prominent railroad man said to me one day, 'The prohibitory law, everywhere in Maine, is a political engine; it is enforced against democratic sellers, not against republicans.' However, that is not strictly true. When the constitutional amendment was voted upon a few weeks ago, in this city, the rum-drinking and rum-selling men largely voted for it as a joke."

Now, Maine is the only state in which prohibition can be scientifically studied, because it alone offers sufficient data upon which to base sound generalizations. Consider the horrible significance of that last extract. Public opinion has reached that deluded or debauched stage that men who make a living by disobeying a law, openly and unblushingly pretend to sustain that law which they know a wholesome and intelligent public sentiment really treats with contempt. It recalls the words of the prophet Jeremiah, "A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule through their means; and the people love to have it so; and what will be the end thereof?"

Yours for Temperance and Truth,

JOHN SNYDER.

ST. LOUIS, October, 1885.

### "INACCURATE QUOTATIONS."

*Beware of them:* as Rev. M. J. Savage well says, in *UNITY*, Sept. 26, p. 47. The caution is just as important, though he will perceive, on re-reading my letter [*UNITY*, Sept. 12, p. 18], that I whom he cautions have not misquoted him. Writing not to criticize a sermon as yet unseen by me but only to discuss a question in physics which it had suggested to others, and to deduce a certain lesson, I did think it most courteous to assume that the "inaccurate words" had been inadvertent; but now I am glad to learn that they were merely quoted from the late Prof. Jevons. It remains, then, to "settle the question with Jevons", as the preacher suggests.

"With Jevons", but not with Herschel, whose name is also used; for it is certain that Jevons, though an admirable political economist, logician, etc., misunderstands and virtually misquotes Herschel's "Familiar Lectures . . ." p. 282, whether or not he does the same by Young, whose works I have not. Nor is this strange. Even Jupiter will nod; thus as Jevons himself [p. 517] informs us, "Newton, though he established the best of theories [of gravitation], was also capable of proposing one of the worst [natural colors]."

From the fact that light travels 186,000 miles in a second, while sound in air at 32° F. would travel only 916 feet but for about 19 per cent. of acceleration from the unequal temperature of different parts of the sound-wave, Herschel estimates the ether's "resistance to compression . . . in proportion to

*the inertia of its molecules*" [his italics] as  $(186,000 \times 5,280:916)^2$ , or 1,148 thousand millions times that of air; and infers that *IF it were as dense as air*, its pressure would exceed 17 million million pounds per square inch. Both in principle and in result, his work agrees with mine in *UNITY*. He estimates the *ratio* of the ether's hardness, solidity, pressure, *to its density*; but Jevons cites his estimate as of the *absolute* hardness or pressure—a wholly different matter, since the density may be inconceivably slight. Moreover, it is instructive to note that, in perfect honesty, Jevons makes that very misrepresentation which would seem to strengthen most the general position he is maintaining in the context; that even so strong a man is not above that systematic tendency and weakness upon which the growth of myths depends. In this sense especially, "Beware of inaccurate quotations!"

*Moral third.* Whether in science or in religion, depend not upon "authorities" and "proof-texts" for anything that you can as well know at first hand for yourself. Except in matters quite out of your province, use authorities chiefly for inspiration, for suggestions and data to work upon, and for subsequent comparison with your own results to check your errors; and to mere isolated proof-texts give always "a wide berth". If the blunder of so good a writer as Jevons shall teach us this lesson, our discussion has not been in vain.

J. E. OLIVER.

CORNELL UNIVERSITY, ITHACA, N. Y.

## Conferences.

### ILLINOIS CONFERENCE AT GENEVA, ILL.

The twenty-fourth session of the Illinois fraternity met at Geneva, in the plain little church hallowed by the memory of sainted souls whose earthly labors are over, and saintly souls still striving to fill their mission here. There still clings about this little church the perfume left by the labors of earnest lives. Here Caleb A. Buckingham came fresh from Cambridge, started the little liberal Sunday-school, into which he put so much consecration, only living until the next man was about ready to take the work and carry it on to greater perfection. This was the home of A. H. Conant. He *built* the church, for he not only organized the society, helped raise the money, but he labored with hammer and saw six days in the week, working equally faithfully on the seventh to erect noble lives in his hearers. Here the rare, sensitive-souled Herbert probably lived the sweetest, freest, fullest years of his life, and here is faithful, loyal Eddowes working with many laymen and laywomen who have so earnestly ministered to the life of this society. Could we here have had other than a quickening, inspiring meeting? Those who remained away will never know their loss. Those who went can never tell their gain. You can't photograph a glance of the eye. It was what our Methodist brethren would call "an outpouring of the spirit".

The programme as published in last *UNITY* was



carried out to the letter, save that Mr. Sunderland was called away, but Mr. Blake made good his absence. The sermons, the essays and the speeches were all so good, the audience so receptive and sympathetic that comment is unnecessary. Our Illinois secretary's report thrilled us through and through with missionary zeal—demonstrative zeal, for the collection following it was exceptionally large. Our treasurer elect but voiced the conference when she said, "People are interested in those things they give to and work for." All friends who feel a desire to be interested, are requested to send contributions for the work to Mrs. W. C. Dow, treasurer, 437 Orchard street, Chicago, and any helpfulness otherwise to Rev. J. R. Effinger, Bloomington, Ill. We were glad to welcome to our western work Rev. Mr. Waite, who was *en route* to Janesville, Wis., and sorry not to have looked into the eyes and listened to the voice of Dr. R. Fletcher Gray, of Beardstown, Ill., both of whom come to us through the tribulations of a change of faith and fellowship. We regretted that the modesty of the Geneva pastor prevented our becoming more familiar with his voice.

A "new departure" at this conference, and one that met with universal favor, was the change of the devotional meeting from the opening to the closing service of the morning. Then with minds and hearts quickened by the essays and talks, we were in a receptive mood, and there came into our souls a glow, a fervor, an outgoing of the spirit so natural, so unanimous, that with one accord we felt our universal brotherhood, and our love and yearning went out to the Father of all truth and life.

For the sake of uniformity with other state conferences, and to overcome certain difficulties in the way of incorporation, the Illinois fraternity of liberal religious societies took steps to incorporate under the name of "The Illinois Conference of Unitarian and other Independent Societies",—the object to be the same as in the articles of the Western Conference, viz.:—"The transaction of business pertaining to the general interests of the societies connected with the conference." It was also directed that the motto of the Western Conference be engraved upon its seal—"Freedom, Fellowship and Character in Religion".

OFFICERS:—John A. Roche, Chicago, president; Rev. John R. Effinger, Bloomington, secretary; Mrs. W. C. Dow, 437 Orchard street, Chicago, treasurer; and a board of nine directors, who were instructed to incorporate.

S. C. LL. J.

## JOINT CONFERENCE AT ST. JOSEPH, MO.

A joint meeting of the Kansas and Nebraska conferences, as well as the churches in West Missouri, was held at the above place October 6-8. Notwithstanding the great revival under the leadership of Sam. Jones, the attendance was large and the interest unflagging throughout the two days' and three nights' work. W. D. Rusk, Esq., gave the address of welcome, responded to by Pres. Jas. Scammon, of Kansas City. The opening sermon was preached by Robert Laird Collier, of Kansas City. On Wednesday morning J. Ll. Jones, of Chicago, led the devo-

tional meeting, Miss Brown read her report for Kansas, W. E. Copeland reported for Nebraska, indicating hopeful possibilities at Exeter, where Mr. Copeland preaches once a month, Hastings, Grand Island, Lincoln and Seward. In the afternoon a sermon was given by C. G. Howland, of Lawrence, and Enoch Powell, of Topeka, read a paper of much interest on "Church Architecture". The discussion which followed was one of much spirit and practical scope. The evening sermon was preached by the editor of UNITY. Thursday morning J. T. Sunderland, secretary of the W. U. C., utilized the public helps for devotions, the available readings for "quiet hours" and "daily strengths" to impress the needs of the devotional side in life and the possibility of cultivating it. This was woman's day of the conference. Three papers were offered by them—Mrs. G. W. Wood, of Topeka, on "Unity Clubs", Mrs. J. C. Learned, of St. Louis, on "Sunday-schools", Sarah A. Brown, of Lawrence, on "Post-office Missions". All three of the papers evoked earnest and profitable discussion, leaving time for a lofty sermon by John Tunis, of Quincy, on "The Eternal Gospel", and a margin for the necessary business. The committee on readjustment of conference lines recommended the preserving of state lines and keeping intact state organizations, at the same time favoring joint meetings such as these. The conference closed with a platform meeting presided over by J. S. Crosby, of Kansas City. A communication was read from Judge G. W. McCrary, of Kansas City, and addresses were made by Messrs. Tunis, Powell, Sunderland and Miss Brown. Twenty-seven dollars out of the fifty asked for to sustain the P. O. Mission work of the secretary of the Kansas conference for next year was raised. Thus closed a very pleasant and profitable meeting, and we hope that before we go the rounds of our four cities again, each congregation will find itself housed in a comfortable and pretty home of its own, and that from these centers shall go forth an influence that will be felt throughout the states of Kansas, Nebraska and Missouri. The next meeting will be held at Topeka. The thanks of the Conference were heartily tendered, through Rabbi Schwab, to the Jewish congregation, whose house of worship was generously placed at our disposal.

S. A. BROWN,  
Sec'y Kansas Unitarian Conference.

## THE WOMAN'S CONGRESS AT DES MOINES.

We have received from several correspondents glowing accounts of this meeting, accompanied with clippings and extracts from the speeches for which they beg space in UNITY. We would gladly yield to such requests were it not for the inexorable limits of our short columns. One writes, "Streams of healthful inspiration must flow from the congress on many lines of earnest work." The "stars from the East" were very earnest in their praises for Des Moines, and all the details were admirably managed. It seemed like a Unitarian conference—all but the ministers. Mrs. Antoinette Brown Blackwell's essay on the "Law of Progress" gave great satisfaction, from the closing sentences of which we quote: "Do we still halt very



"far from the ideal? Courage! When the despicable crimes of to-day which might pass unchallenged in mid Africa, begin to stir the throbbing pulses of even a small fraction of Christendom with shame, pity, indignant protest and new generous resolution, there is dawn already in the horizon of a brightening future. The moral sentiments gain foothold among the last, but once here they come to stay. \* \* \* \* There is one unseen universe beyond the telescope. There is another beyond the microscope. Who has proved that there is not another beyond failure, beyond injustice, beyond despair? If the long, devious pathway of progress leads straight on thither, and if all the old patient methods of promoting growth are still in needful but kindred action, life has no ills. Its catastrophes, its hardships, its mistakes, all the conflicts which smote heavily, drop away softly, like night-dews from the awakening rose-bud when the sun rises. Nature becomes an endless poem. It spreads wide around us, an ever unfolding story, yet tender beneficence; leaving none other, amid all the rush and sweep of its mighty physical forces, for the growth of every new-born sentience with its moulding discipline, even to the free play of selfish greed which beams only by failure and loss, and to the sore heart of innocence which is yet passed unscathed beyond its trials. The marvelous scheme becomes the far-reaching, adequate, incarnated embodiment of an Infinite Love and Omnipotent Wisdom; of an Infinite patience also. And we are in the midst of the triumphal march of this unending stately progress!"

Miss Ada Sweet, of this city, had a paper on "The Ministry of Labor", which contains the following about what we ought more often to think of:

"We strangely overlook what is plain and unmistakable—right under our own eyes. We do not see that women are doing their share, more than their full share of the hard, rough work of the world, and yet they are about it all around us, so closely and constantly occupied by their labors, that should they stop for a day it would seem as if the very world stood still. In the 9,945,916 families that made up the last census of the United States, there were 7,880,157 where the work of those families was done without the help of servant of any kind; 7,880,157 women, a great army, busy from rise to set of sun in all the cares, duties and laborious toil of an American household!"

"The life of the ordinary American housewife, who is cook, house maid, laundress, nurse and seamstress, for herself, her husband and children, is a life of such physical and nervous strain as few professional or business women will ever be called upon to endure. The life of an ordinary lawyer, doctor, merchant or broker is to the life of the class of women I have named one of ease and leisure, and these hard working housewives are the overwhelming majority of the women in our country."

"Then let us think of the 2,647,157 women who are working, according to the same census, at 'gainful occupations'. Represented in nearly every branch of industry and trade, they give their days to beneficent and healthful activity, making the

earth a home for themselves and those they love. Side by side with the working men let them stand to take their reward, the blessings of mankind. And while we look upon the humming, busy world of labor, let us remember always that life is the easy, secure, beautiful blessing that it is in our days, because of the hands that have toiled, the tired feet that have trodden oftentimes the furrowed field, or walked the dull round of routine labor, the weary hours that have been spent by honest, patient men and women in their unconscious but grand and beneficent Ministry of Labor!"

"The humblest life takes hold upon the great sum of human life. Every soul is 'a star that hath elsewhere its rising and its setting', and as we take our share of the sum of happiness, we must not fail to recognize the blessings wrought out for us by our benefactors."

Mrs. Augusta Cooper Bristol, of Vineland, N. J., had a paper on "The Present Phase of the Advancement of Woman", which received universal commendation. From an original poem repeated at the close we clip the following stanzas, for the encouragement of women and the consideration of men:

"O, not for woman", I began,  
Does Morning lift her golden shield,  
And smile across the daisied field;  
For Nature's brightness is for man.

"He walks with careless ease her sod,  
Or day by day, with patient smite,  
He bends her strength to human might,  
And rules her forces like a god.

"Till—in his spirit-stature brave  
He claims a universal scope;  
But woman buries every hope,  
And walks for life around a grave."

Then, darkly, where the mulberries part,  
A slowly moving shadow fell  
Of him who loved me wise and well,  
And held me in his honest heart.

And looking in his earnest eyes,  
Straightway my heart forgot to moan;  
My higher nature took the throne,  
And claimed the crown of sacrifice;

And said—in self-forgetful plea—  
"I'll make the narrow place that's given,  
The very vestibule of heaven,  
Because of him who loveth me."

And then—O wondrous to rehearse!  
The narrow walls began to rise,  
And towering upward to the skies,  
They widened to the universe.

And Nature's wealth came in to me:  
The beautiful in sight and sound  
Flowed my exalted being round,  
As trophies of a victory.

O grand achievement over Fate!  
O woman soul, least understood,  
Thou holdest all of human good  
In thy affection's ultimate.

For wheresoe'er the path may be,  
However narrow, low, or small,  
Love's patient work will conquer all,  
And carve the steps of victory.



## The Home.

THE friends and readers of LITTLE UNITY find its contents under a new name in this number. Its contributions having been largely of such a character as to claim the interest of the older readers of UNITY, together with that of the children in their homes, we have often felt that a name of larger significance would be more fitting. Calling it now "THE HOME" we consider more as a matter of simple truthfulness to the purpose which first gave it birth than that the character of its contents will undergo any noticeable change. At heart it always intended to be a home corner, and has, as such, included somewhat more of the mother thought reading than of the child playtime entertainment. It has been and is still our first wish to give through its columns material for both, and such that it naturally will be read together by older and younger ones in companionship; that it should however represent the thought side of that companionship, but in as happy and spirited a manner as is practicable without losing its thought emphasis. The inevitable difficulties to be met in any such effort have not been wanting, and it is to these rather than to the motive of its editors that we ask for its shortcomings to be placed. It is hoped that hereafter under the new name, an occasional larger outreach may be allowable to help in bringing deepening and broadening influences into these home circles of readers. We thank our friends for their increasing interest in sending contributions and earnestly solicit further favors. We are glad to be able to give, under this new head, something so readily useful to the parent who would truly educate her child as is the thought found in the following bit of prose.

E. T. LEONARD.

### SCRAP FROM A JOURNAL.

This morning as I was cleaning tinware, the thought came to me that, notwithstanding man's boasted supremacy over nature, all things of which he makes use, demand and receive labor from *him* as the sole condition of efficient service. The metals exact labor of brain and hand for their extraction. Having been thus brought from their prison-houses in the ores, they punish neglect or careless use by bursting cannon, broken car-wheels, poisoned food, or—oftenest—by downright refusal of further service.

The grains command: "Make our bed rich and fine; and if you fail to protect us from insects and drought we will give you no bread." What man would not feel himself degraded if he were compelled to perform for another man in health the offices which the usefulness of the horse daily exacts from him? It is so with everything, and literally true that

"Earth gets its price for what earth gives us".

Nor do I believe that "heaven is given away". Heaven must be won if it ever be ours,—must be *paid* for in the coin of that realm,—character.

Nothing comes to us by chance or gift. We re-

ceive what we have earned,—no more, no less. We can have what we will, if we can pay the price. If the things we desire cost too much to be within our reach now, let us not quarrel with our wages, but with our work of which these wages are the measure. The quality and quantity of our work lie within our power, the law of wages is immutable.

MRS. E. G. BROWN.

### "CHILDREN GOING BY TO SCHOOL."

Pattter, patter down the street,  
I hear the tread of little feet;  
I hear again the merry noise  
Of happy little girls and boys.

All summer I have missed the sight  
Of childish faces warm and bright—  
The eyes that gave a glad "Good day"  
To mine that watched them far away.

I've sent them many loving words  
Of greeting by the wandering birds,  
And butterflies that fluttered near  
Have brought me messages of cheer.

As at my window now I sit  
And meet the looks upturned to it,  
The sunshine in the bluest skies  
Is not so bright as children's eyes.

Dear little folk with hearts elate,  
Each eager with your book and slate  
To master all the mysteries  
That make your elders seem so wise,—

Teach us the lesson you've begun  
Of daily duties truly done;  
Our minds and hearts, our lives you rule,  
O children going by to school!

ANNA M. PRATT.

CLEVELAND, Ohio.

WHEN Douglas Jerrold was tired of writing, he would slip into his garden, there to forget briefly, in roses, his pen and ink. After a flight of minutes, he would return, bringing out-of-door freshness and fragrance to his paper. The man was renewed, and his renewal was transmitted to his words.

DON'T think that one part of your life is important and another unimportant; that one part of your life must be well done, while another part may be slighted. Every moment, at work, at play, demands the best there is in you. Live full, true, honest lives.

A LITTLE boy seeing two birds in a nest pecking each other, asked what they were doing. "They are quarreling." "No, no," said the child, "they are brothers."



## UNITY.

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CHICAGO, SATURDAY, OCTOBER 24, 1885.

CHICAGO.—*Church of the Messiah.* The Harvest Service in this church was a "thing of beauty", doubtless connected with that "joy forever" the poet understood. The handsome parlor was radiant with autumnal tints. "Unity Service" was used. The children spoke and sang prettily, and the church is the better for it.—*Unity Church.* The pulpit of this church has recently been supplied by Revs. Judy, Gordon and Roberts.—*All Souls Church.* The second section of the Unity Club met last Monday evening thirty-five strong, notwithstanding the forbidding weather. The opening paper was read by the leader on "Romola", and the detailed programme for six evenings' study of the book arranged for.—Fourteen delegates from Chicago attended the State Conference at Geneva, one from Unity church, six from Third church, and seven from All Souls church.

No more important or significant State Conference has been held for a long while than that which has just closed at Geneva. Mr. Gannett's sermon on "The Faith of Ethics" was the best statement of prophetic Unitarianism yet made. It was instinct with piety and permeated with the thought of God. Mr. Effinger's report, the number and spirit of the delegates, prove beyond all doubt that Illinois is to keep its missionary in the field, that its State Conference is to win the confidence and support of all our Unitarian churches, and that the cause is going cheerily forward. A correspondent gives elsewhere some hint of the spirit of the meeting. The full report of the proceedings will appear in connection with Secretary Effinger's report and other official matters in a UNITY supplement soon.

THE Monday Noon Teachers' Meeting, led by D. N. Utter, continued the study of Amos in the third and fourth chapters of the original versions,—being the second and third chapters according to the natural division of subject given in Noyes's translations. Mr. Utter did not consider this part as having close connection with the previous writing. It was probably another discourse. The interrogations in III:2-8 were spoken of as figures of speech emphasizing the law of cause and effect, and used here in the way of justification of the prophet's charge. III:12 conveys in the writer's own striking form of expression the certainty of Israel's ultimately being torn from the jaws of the moral death that continuously indulgent living incurs, but after their having met the consequences. IV:6 begins with a fine euphemism for starvation: He brings forcibly before them all that Jehovah has heretofore done to warn them against the evil sure to follow their persistence in such living, and calls upon them—"Prepare to meet thy God, O Israel!" Mr. Blake had again used the plan of analysis of the lesson in class teaching, and was more than ever convinced of its value for others. He said, in speaking finally of certain points in the lesson, it should be remembered that all which remains to us of Hebrew literature is its highlands, its peaks of thought and import. It will be the same with the writings of the greatest authors of the present, as it has been of the past. Also in reference to III:4, that men of Amos's kind do not say things of their own will, purposely, but speak from the force of that which is within them—"prophets must prophesy."

GENESEO, ILL.—These are times when it is hard to find fresh nuggets. Every vein seems to be worked for all it is worth, except that of ethical religion. There is need of that, but the popular demand is light. Our Harvest Service yesterday was an eloquent sermon by the mouth of children and the silent voice of golden fruits from field and garden.

M.

WOMEN'S WESTERN UNITARIAN CONFERENCE.—A special meeting of the board of directors was held at headquarters October 12, 1885. Present, the president, Mrs. West, and directors Mrs. Dow, Miss LeBaron, Mrs. Hilton, Miss Roberts, Mrs. Jones and Mrs. Gordon. Minutes of last meeting read and accepted. The treasurer, Mrs. Hilton, reported that after the payment of all bills to date, there is a deficit of four dollars and a half. On motion it was resolved that, as the heavier publishing and order bills are due in the fall, the state directors be asked to collect as many annual membership fees as possible before December first. The committee on programmes reported that programmes for religious study classes (see UNITY leaflet, No. 12) have been distributed to the members of this conference, and that orders have already been received from a number of societies for additional copies. The committee is hopeful that the sale of these will nearly cover the expense of printing. The resignation of Mrs. Rose E. Damon, of St. Louis, as state director of Missouri, was accepted. Mrs. J. C. Learned, of St.



Louis, and Mrs. E. E. Marean, of Chicago, were elected to fill vacancies in the board. Meeting adjourned.

MRS. G. E. GORDON,  
Recording Secretary.

ABERDEEN, DAK.—Our autumn work, thus far, has been in the country, near the writer's home-stead, about 20 miles southwest of Aberdeen. On various occasions it has devolved upon him to point to the light above the cloud overshadowing bereaved hearts. This has been done in all sincerity, upon the basis of the absolute principles and philosophy of our liberal faith, with entire omission of customary phrase and authority, yet we have been surprised and gratified by reports of great satisfaction from Unitarian listeners, and entire absence, so far as yet reported, of adverse criticism. There seems to be something in our wide horizon that lifts the spirit above the power of ancient form and dogma. We are holding meetings in the unfinished school-houses, of which there are four in this township, now nearly completed, warm, commodious, neat and substantial structures. There seems to be an earnest desire to have them used for religious services.

No objection has yet been heard to the Unitarian minister among them, and he tries to adapt himself to the situation, in order to help and not hurt his miscellaneous audience, by skipping denunciatory passages and offensive comparisons, and advancing the positive principles of our genuine gospel of freedom, fellowship and character in religion.

A. A. R.

THERE are a few people in the world who think it a part of dignity or a necessary part of religious seriousness to carry about with them a glum, unsmiling face. We lately heard of a man who asked another if he ever saw him smile. The friend replied that he could not remember that he had. "No", replied the gloomy one, "it is entirely inconsistent with my religious conviction and my sense of duty as a Christian minister." Happily there are plenty of people in the world, just as good, just as true and honest, to whom laughter and innocent fun are as necessary and natural as the air they breathe. The student particularly needs this element of recreation, and out of this need has grown a style of song and music which belong peculiarly to the student life. The collection of the more recent of these ever-popular songs, by Mr. Hills, of Harvard university, published by Moses King, of Cambridge, has given the jolly members of humanity a help in the way of material for innocent amusement. They are well chosen and well printed. Forty-one thousand copies have been called for, showing conclusively that what is good for student-life is also good for home-life, and that we all need to be playful at times.

A. F. B.

THE next meeting of the Michigan Unitarian conference will be held at Midland, beginning Tuesday evening, October 27th, and lasting through Wednesday, the 28th. The opening sermon will be preached by Rev. E. P. Gibbs of Grand Haven. On the closing evening Leverett R. Daniels, the newly called minister of the Midland Unitarian church, will be

ordained, Rev. T. B. Forbush of Detroit preaching the ordination sermon. Papers and addresses will be given during the conference by Rev. H. A. Wales of Big Rapids, Rev. C. R. Elliott of Jackson, Rev. R. Connor of East Saginaw, and others.

INDIANA.—The State Conference is to meet at Hobart, November 13-15.—A course of lectures is to be given in the Unitarian church at La Porte. Congregations in this church have doubled during the last year. At this point they have a "Round Table Club", in which Episcopal, Swedenborgian, Unitarian and other ministers unite for study. At its last meeting, Mr. Jennings read a paper on "Home and Church Architecture". The state preacher is giving some attention to the spiritual needs of Fort Wayne, Terre Haute and other places.

HUMBOLDT, IOWA.—Mrs. Julia Ward Howe delivered her lecture, "Is Polite Society Polite?" under the auspices of the Unity Club at this place, October 12th. Among other graces, she pleaded for politeness in theology. No little excitement and interest was awakened by the introduction to the audience of a beautiful night-blooming cereus in blossom, belonging to Mrs. Taft. The lecture on "The Cacti", delivered here about six weeks ago by the editor of UNITY, deepened the interest in, and sharpened the study of, this flower.

A. M.

TICKNOR & Co.'s announcement for November promises "Tuscan Cities", an illustrated volume by W. D. Howells; "English Home Life", by Robert Laird Collier; "Life and Letters of Henry W. Longfellow", by his brother, Samuel Longfellow; a new edition of Mrs. Clemmer's works, and "Italian Poets", by W. D. Howells.

REV. J. G. TOWNSEND, a Methodist clergyman of much ability, whose ministry at Meadville a few years since is remembered as having been largely inspired by Unitarian ideas, has withdrawn from the Methodist body, and is to begin an independent movement at Jamestown, N. Y. Success to the new departure.

A KNOWING friend at our elbow supplements for us the excellent portraiture of Dr. Rufus Ellis, in the last number of UNITY, with the statement that the steadfast minister of Boston's "First Church", during the last ten years of his life, exhibited very marked signs of progress in religious thought.

A BOSTON paper says: "The Millennium may be nearer than we think, when the New York Baptist Association closes its proceedings with prayer for 'the dying Cardinal McClosky.'"

DES MOINES, IOWA.—Mrs. Augusta Cooper Bristol preached in Unity church on the Sunday morning of Congress week, upon "The Unity of Life", to a delighted congregation.

A STUDENT with radical tendencies thus describes a conservative distrust of his earnestness. "You see, I believe that Jesus was a gentleman, and they distrust me for it."



## Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

### CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M., Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session—teachers needed.

UNITY CHURCH, corner Dearborn avenue and Walton place. Sunday, October 25, service at 10:45 morning. Sermon by Rev. J. E. Roberts. Sunday-school at 12:10.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. Service at 10:45 morning. Harvest Festival. Teachers' meeting, Monday evening, October 26, at 7:30. Longfellow class, Wednesday evening, Oct. 28, at 8 o'clock. Sunday-school Hallowe'en Tea-party, Friday evening, Oct. 30, at 6 o'clock. Choir meeting, Saturday evening, October 31, at 7:30.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Rev. Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. Sunday, Oct. 25, service at 10:45 A. M.; Mr. Jones's subject will be "What is Spirituality?" The Browning Section of the Unity Club will meet at the parsonage Monday evening, Oct. 26, 8 P. M. Programme.—A paper by Miss Kate Manierre on "Pietro of Abano", and a conversational study on Book I of "The Ring and the Book." The first meeting of the Philosophy Section will be in the same place Tuesday evening, Oct. 27, 8 P. M. Subject, first chapter of John Fiske's "Cosmic Philosophy".

UNION TEACHERS' MEETING, Monday noon, Oct. 26, at the Channing Club Room, 135 Wabash avenue. Rev. J. V. Blake, leader.

### CONFERENCES.

THE fall meeting of the "Wisconsin Conference of Unitarian and other Independent Churches" will be held with the Milwaukee church, November 5 and 6, 1885. Rev. C. W. Wendte will preach the opening sermon Thursday evening, No-

vember 5. A full programme will be published next week. The Milwaukee society extends a cordial welcome to all delegates, who are asked to send their names at once to J. H. Crooker, 515 Lake street, Madison, Wisconsin. The railroads will make the usual reduction of fare.

WM. F. ALLEN, *President*.  
J. H. CROOKER, *Secretary*.

THE Michigan Unitarian Conference is to meet at Midland, with the new parish over which Rev. L. R. Daniels presides, October 27-28.

### BUILDING FUND.

OF ALL SOULS CHURCH, CHICAGO.

Name.	Address.	Am't paid or subscribed.
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